Die Lunæ 15. *Sept.* 1648.

IT is this day Ordred by the Lords and Commons in Parliament assembled, That this Shorter Catechism be forthwith printed and published, wherein Mr. *Henry Roborough* and Mr. *Adon. Byfield*, Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done: and, for preventing of all abuse therein; It is further Ordered, That no person whatsoever, do presume to print, or reprint the same in any Volume, but only such as shall be appointed and authorized thereunto by the said Scribes. And that no person or persons, shall presume to sell, barter, or any way to spread or convey any Book or Copies of the said Catechism, printed, without the appointment aforesaid, upon pain of forfeiture of all the Impression, if any such be so printed; and of all such Books or Copies thereof as shall be offered to sale, bartering, or be any other ways spread; and all and every person offending in any of the premises to be liable to such farther punishment, as the contempt of an Ordinance of Parliament shall deserve; provided that this restriction of printing shall continue for one year, and no longer.

Jo. Brown Cler. Parliamentorum.
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Eckhurst

THE HUMBLE

ADVICE

OF THE

ASSEMBLY

OF

DIVINES

By Authority of

PARLIAMENT

Sitting at

WESTMINSTER;

Concerning

A Shorter Catechiſme,

With the Proofs thereof at large out of Scriptures.

LONDON,
Printed in the Year 1667.

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LONDON.

A Shorter Catechiſm.

Queſt. *WHat is the chief End of Man?*

Anſ. Man's chief End is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 *Cor.* 10.31. Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God. *Rom.* 11.36. For of Him, and through Him, and to Him are all things, to whom be glory for ever, Amen. *b Pſal.* 73. 25. Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee. V. 26. My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever. V. 27.) For lo they that are far from thee, ſhall periſh, thou haſt deſtroyed all them that go a whoring from thee. V. 28.) But it is good for me to draw near to God; I have put my truſt in the Lord God, that I may declare all thy works.

Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God, which is contained in the Scriptures (of the Old and New

Testament *c*) is the only rule to direct us how we may glorifie and enjoy him *d*.

c 2 *Tim.* 3. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Eph. 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.

d 1 *Joh.* 1. 3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. V. 4.) And these things write we unto you, that your joy may be full.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *c*.

e 2 *Tim.* 1. 13. Hold fast the form of sound words which thou hast heard of me, in faith, and love, which is in Christ Jesus.

2 *Tim.* 3. 16. See above.

Q. *What is God?*

A. God is a Spirit *f*, Infinite *g*, Eternal *h*, and Unchange-

f John 4. 24. God is a Spirit, and they that Worship him, must worship him in Spirit and in truth.

g Job. 11. 7. Canst thou by searching, find out God? canst thou find out the Almighty unto perfection? V. 8.) It is as high

as

as heaven, what canſt thou do? deeper then hell, what canſt thou know? V. 9.) The meaſure thereof is longer then the earth, and broader then the ſea. *h Pſal.* 90. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth, and the world, even from everlaſting, to everlaſting, thou art God.

able *i*, in his Being *k*, Wiſdom *l*, Power *m*, Holineſs *n*, Juſtice, Goodneſs and Truth *o*.

i Jam. 1. 17. Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableneſs, neither ſhadow of turning. *k Exod.* 3. 14. And God ſaid unto Moſes, I am that I am; and he ſaid, thus ſhalt thou ſay unto the Children of Iſrael, *I AM* hath ſent me unto you. *l Pſal.* 147. 5. Great is our Lord, and of great power, his underſtanding is infinite. *m Rev.* 4. 8. And the four Beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy Lord God Almighty; which was, and is, and is to come. *n Rev* 15. 5. Who ſhall not fear thee, O Lord, and glorifie thy name? for thou only art holy; for all Nations ſhall come and worſhip before thee, for thy judgments are made manifeſt. *o Exod.* 34. 6. And the Lord paſſed before him, and proclaimed the Lord, the Lord God merciful and gracious, long-ſuffering, and abundant in goodneſs and truth. V. 7.) Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion and ſin; and that will by no means clear the guilty, viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.

Q. *Are there more Gods then one?*

p Deut. 6. 4. Hear O Israel, the Lord our God is one Lord. *Jer.* 10. 10. But the Lord is the true God, he is the living God, and an everlasting King; at his breath the earth shall tremble, and the Nations shall not be able to abide his indignation.

A. There is but one only, the living and true God *p*.

Q. *How many Persons are there in the Godhead?*

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory *q*.

q 1 *John* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. *Mat.* 28. 19. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. *What are the Decrees of God?*

A. The Decrees of God, are his eternal purpose according to

to the councel of his Will, whereby, for his own glory, he hath fore-ordained whatever comes to pass *r*.

r Eph. 1. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. V. 11.) In whom also we obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the councel of his own Will. *Rom.* 9. 22. What if God, willing to shew his wrath, and to make his power known? endured with much long-suffering, the vessels of wrath fitted to destruction. V. 23.) And that he might make known the riches of his glory, on the vessels of mercy which he had afore prepared unto glory?

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence.

Q. *What is the work of Creation?*

A. The work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six days, and all very good *s*.

s Genesis

s Gen. c. 1. throughout. *Hebr.* 11. 3. Through Faith we understand that the worlds were framed by the Word of God, so that things which were seen, were made of things that do appear.

Q. *How did God Create Man?*

A. God Created Man Male and Female, after his own Image, in Knowledg, Righteousness, and Holiness, with Dominion over the Creatures *t*.

t Gen. 1. 26. And God said, let us make Man in our own Image, after our likeness; and let them have Dominion over the Fish of the Sea, and over the Fowl of the air, and over the Cattel, and over all the Earth, and over every creeping thing that creepeth upon the Earth. V. 27. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them. V. 28.) And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the Earth, and subdue it, & have dominion over the fish of the sea, & over the fowl of the air, and over every living thing that creepeth upon the earth. *Col.* 3. 10. And have put on the new man, which is renewed in knowledg after the image of him that created him. *Eph.* 4. 24. And that ye put on that new man, which after God is created in righteousness and true holiness.

Q. *What are Gods works of Providence?*

A. Gods works of Providence are

are his most holy *u*, wise *; and powerful preserving *x*, and governing all his Creatures, and all their actions *y*.

u *Psal.* 145. 17. The Lord is righteous in all his ways, and holy in all his works. * *Psal.* 104. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches. *Isa.* 28. 29. This also cometh from the Lord of hosts which is wonderful in counsel, & excellent in working. *x* *Heb.* 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on High. *y* *Psal.* 103. 19. The Lord hath prepared his throne in the heaven, his Kingdom ruleth over all. *Mat.* 10. 29. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? V. 30.) But the very hairs of your head are all numbred. V. 31.) Fear ye not therefore, ye are of more value then many sparrows.

Q. *What special act of Providence did God exercise towards man in the estate wherein he was created?*

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience; forbiding him to eat of the tree of know-

knowledg of good and evil, upon pain of death z.

z *Gal.* 3. 12. And the law is not of faith, but the man that doth them, shall live in them. *Gen.* 2. 17. But of the tree of knowledg of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die.

Q. *Did our first Parents continue in the estate wherein they were created?*

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sining against God *a*.

a *Gen.* 3. 6. And when the Woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat. V. 7.) And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons. V. 8.) And they heard the voice of the Lord God walking in the Garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. V. 13.) And the Lord God said unto the woman, What is this that thou hast done? and the woman said, the serpent beguiled me, and I did eat. *Eccles.* 7. 29. Lo this only have I found, that God hath made man upright, but they have sought out many inventions.

Q. *What*

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

b 1 *Joh.* 3. 4. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.

Q. *What was the sin whereby our first Parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fel from the estate wherein they were created, was their eating the forbidden fruit *c*.

c Gen. 3. 6. See before V. 12.) The woman which thou gavest to be with me, she gave me of the tree, and I did eat.

Q. *Did all Mankind fall in Adams first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his Posterity, all Mankind descending from him by ordinary generation, sinned in him, and fell with him in his first

d *Gen.* 2. 16. first transgression *d*.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat. V. 17.) But of the tree of knowledg of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die. *Rom.* 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men for that all have sinned. 1 *Cor.* 15. 21. For since by man came death, by man also came the resurrection of the dead. V. 22.) For as in *Adam* all die, so in Christ shall all be made alive.

Q. *Into what estate did the fall bring mankind?*

e *Rom.* 5. 12. see above.

A. The fall brought Mankind into an estate of sin & misery *c*.

Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

f *Rom.* 5. 10, to the 20. *Eph.* 2. 1. And you he hath quickned who were dead in trespasses and sins. V. 2.) Wherein in times past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience.

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it *f*.

dience. V. 3.) Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath even as others. *Jam.* 1. 14. But every man is tempted when he is drawn away of his own lust, and inticed. V. 15.) Then when lust hath conceived, it brings forth sin, and sin when it is finished, bringeth forth death. *Mat.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. *What is the misery of that estate whereinto man fell?*

A. All Mankind by their Fall, lost communion with God *g*, are under his wrath and curse *h*, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever *i*.

g *Gen.* 3. 8 Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. V. 10. And he said, I heard the voice in the garden, and I was afraid because I was naked, and I hid my self. V. 24.) So he drove out the man, and he placed at the end of the garden of Eden, Cherubims and a flaming sword which turned every way, to keep the way of the tree of life. *h* *Eph.* 2. 23. See before. *Gal.* 3. 10. For as many as are of the work of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the law, to do them. *i* *Lam.* 3. 39. Wherefore doth the living man complain, a man for the punishment of his sins. *Rom.* 6. 23. For the wages of sin is death, but the gift

gift of God is eternal life, through Jesus Christ our Lord: *Mat.* 25. 41. Then shall he say to them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. V. 46.) And these shall go away into everlasting punishment, but the righteous into life eternal.

Q. *Did God leave all mankind to perish in the State of sin and misery?*

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life *k*, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer *l*.

k Eph. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *l Rom.* 3. 21. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets. V 22.) Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. *Gal.* 3. 21. Is the law then against the promises? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. V. 22.) But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

Q. *Who*

Q. *Who is the Redeemer of Gods Elect?*

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ [m], who being the eternal Son of God, became man [n], and so was, and continueth to be God and man in two distinct Natures, and one Person for ever [o].

m 1 *Tim.* 2.5. For there is one God, and one Mediator between God and men, the Man Christ Jesus. *V.* 6.] Who gave himself a ransom for all, to be testified in due time.

n 1 *Joh.* 1.14. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Gal.* 4.4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law.

o *Rom.* 9.5. Whose are the Fathers, and of whom, as concerning the flesh Christ came, who is over all God blessed for ever. *Luke* 13.5. And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also The Holy thing which shall be born of thee, shall be called the Son of God. *Col.* 2.9. For in him dwelleth áll the fulness of the Godhead, bodily. *Heb.* 7.24. But this man, because he continueth ever, hath an unchangeable Priesthood. *V.* 25.] Wherefore he is able to save them to the utmost that come to God by him, seeing he ever liveth to make intercession for them.

Q. *How did Christ, being the Son of God, become man?*

A. Christ the Son of God, became man, by taking to himself a true body p, and a reasonable soul q, being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, & born of her r, yet without sin s.

p *Heb.* 2. 14. For as much then as the children are partakers of flesh & blood, he also himself likewise took part of the same, that through death he might destroy him who had the power of death, that is the Devil. *V.* 16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. *Heb.* 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. q *Mat.* 26. 38. Then saith he unto them, my soul is exceeding sorrowful, even unto death; tarry you here, and watch with me. r *Luke* 1. 31. Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. *V.* 35. *See* before. V. 42. And she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. *Gal.* 4. 4. *See* before. s *Heb.* 4. 15. For we have not an High-Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. *Heb.* 7. 26. For such an High-Priest became us, who is holy, harmless, undefiled, seperate from sinners, and made higher then the heavens.

Q. *What offices doth Christ execute as our Redeemer?* *A.* Christ

A. Chriſt as our Redeemer, executeth the Offices of a Prophet, of a Prieſt, and of a King, both in his eſtate of humiliation and exaltation [t].

[t] *Act.* 3. 22. For Moſes truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall ye hear in all things whatſoever he ſhall ſay unto you. *Heb.* 12. 25. See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven. Compared with 2 *Cor.* 13. 3. Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you. *Heb.* 5. 5. So alſo Chriſt glorified not himſelf to be made an High-Prieſt, but he that ſaid unto him, Thou art my Son, to day have I begotten thee. *As he ſaith alſo in another place.* V. 6.] Thou art a Prieſt for ever after the order of Melchiſedeck. V. 7.] Who in the daies of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears unto him who is able to ſave him from death, and was heard in that he feared. *Pſal.* 2. 6. Yet have I ſet my King upon my holy hill of Sion. *Iſa.* 9. 6. For unto us a Child is born, unto us a Son is given, and the government ſhall be upon his ſhoulders, and his name ſhall be called Wonderful, Councellor, the mighty God, the everlaſting Father, the Prince of Peace. V. 7.] Of his government and peace there ſhall be no end, upon the throne of David and upon his Kingdom to order it, and to eſtabliſh it with judgment and Juſtice, from henceforth even for ever; the zeal of the Lord of Hoſts will

perform this. *Mat.* 21. 5. Tell ye the daughter of Sion, behold thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt, the foal of an aſs. *Pſal.* 2. 8. Ask of me, and I will give thee the Heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion; thou ſhalt break them with a rod of Iron, thou ſhalt daſh them in pieces like a potters veſſel. V. 10.] Be wiſe now therefore, oh ye Kings, be inſtructed ye Judges of the earth. V. 11.] Serve the Lord with fear, and rejoice with trembling.

Q. *How doth Chriſt execute the office of a Prophet?*

A. Chriſt executeth the office of a Prophet, in revealing to us by his Word and Spirit the will of God for our Salvation [n].

n *Joh.* 1. 18. No man hath ſeen God at any time, the only begotten Son, which is in the boſom of the Father, he hath declared him. 1 *Pet.* 1. 10. Of which ſalvation the Prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you V. 11.] Searching what, or what manner of time the Spirit of Chriſt, which was in them, did ſignifie, when it teſtified before-hand the ſufferings of Chriſt, and the glory which ſhould follow. V. 12.] Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things, which are now reported unto you, by them that have preached the Goſpel unto you, with the Holy Ghoſt ſent down from heaven, which things the Angels deſire to look into. *Joh.* 15. 15. Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth; but I have called you

you friends; for all things that I have heard of my Father, I have made known unto you. *Joh.* 20. 31. These things are written, that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through his name.

Q. *How doth Christ execute the office of a Priest?*

A. Christ executeth the office of a Priest, in his once offering up of himself a sacrifice to satisfie divine Justice *, and reconcile us to God x, and in making continual intercession for us.

* *Heb.* 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. V. 28.] So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation. x *Heb.* 2. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. y *Heb.* 7. 24. But this man, because he continueth ever, hath an unchangeable Priesthood. V. 25.] Wherefore he is able to save to the uttermost those that come to God by him, seeing he ever liveth to make intercession for them.

Q. *How doth Christ execute the office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself [z], in ruling [a], and defending us [b], and restraining and conquering all his and our enemies [c].

z *Act.* 15. 14. *Simeon* hath declared how God at the first did visit the Gentiles, to take out of them a People for his name. V. 15.] And to this agree the words of the Prophets, as it is written. V. 16.] After this I will return, and build again the Tabernacle of David, which is fallen down, and I will build again the ruines thereof, and I will set it up. a *Isa.* 33. 22. The Lord is our Judg, the Lord is our Law-giver, the Lord is our King, he will save us. b *Isa.* 32. 1. Behold a King shall reign in righteousness, and Princes shall rule in judgment. V. 2.] And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a rock in a weary land. c 1 *Cor.* 15. 25. For he must reign, till he hath put all his enemies under his feet, *Psal.* 110, throughout.

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition [d], made under the law [e], undergoing the miseries of this life [f], the wrath of God [g], and the cursed death of

d *Luk.* 2. 7. And she brought forth her first-born son and wra

of the cross [h], in being buried: and continuing under the power of death for a time [k].

ped him in swadling-clothes, and laid him in a manger,

because there was no room for them in the Inne. e *Gal.* 4. 4. And when the fulness of time was come, God sent forth his son made of a woman, made under the law. f *Heb.* 12. 2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. V. 3.] For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *Isa.* 53. 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comliness, and when we shall see him, there is no beauty that we should desire him. V. 3.] He is despised and rejected of men, a man of sorrows, and acquainted with griefs, and we hid as it were our faces from him; he was despised and we esteemed him not. g *Luk.* 22. 44. And being in an agony, he prayed more earnestly, and his sweat was as it we e great drops of blood falling down to the ground: *Mat.* 27. 46. And about the ninth hour Jesus cryed with a loud voice, saying, *ELI ELI LAMMA SABACTHANI*: that is to say, My God, my God, why hast thou forsaken me? h *Phil.* 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. i 1 *Cor.* 15. 4. And he was buried, and that he rose again the third day according to the Scriptures. k *Mat.* 2. 40. As *Jonas* was three daies and three nights in the Whales belly, so shall the Son of man be three days and three nights in the heart of the earth. *Act.* 2. 24. 25, 26, 27---- 31. V. 24.] Whom God hath raised, hav-

ing looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it. V. 25.] For David ſpeaketh concerning him, I foreſaw the Lord alwaies before my face, for he is on my right hand, that I ſhould not be moved. V. 26.] Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope. V. 27.] Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption. V. 31.] He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither did his fleſh ſee corruption.

Q. *Wherein conſiſteth Chriſts Exaltation?*

A. Chriſts Exaltation conſiſteth in his riſing again from the dead on the third day [l], in aſcending up into heaven [m], in ſitting at the right hand of God the Father [n], and in coming to judge the world at the laſt day [o].

l 1 *Cor.* 15. 4. And that he was buried, & that he roſe again the third day according to the Scriptures.

m *Mark* 16. 19. So then after the Lord had ſpoken to them, he was received up into heaven, and ſate on the right hand of God.

n *Eph.* 1. 20. which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places.

o *Act.* 1. 11. Which alſo ſaid, Ye men of *Galilee*, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven,

heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven. Chap. 17. v. 31. He hath appointed a day, in the which he ſhall judg the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

Q. *How are we made partakers of the Redemption purchaſed by Chriſt?*

A. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual application of it to us p, by his holy Spirit q.

p *John* 1. 11, 12. V. 11.] He came unto his own, and his own received him not. V. 12.] but as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name. q *Tit.* 3, 5, 6. V. 5.] Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the holy Ghoſt. V. 6.] Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

Q. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*

A. The Spirit applieth to us the Redemption purchaſed by Chirſt

1 *Epheſ.* 1. 13, 14. V. 13.] I whom ye alſo truſted, after that ye heard the word of truth, the Goſpel of your ſalvation; in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe. V. 14.] Which is an earneſt of our Inheritance, until the Redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. *Joh.* 6. 37, 39. V. 37.] All that the Father giveth me, ſhall come unto me, and him that cometh to me, I will in no wiſe caſt out. V. 39.] And this is the Fathers will which hath ſent me, that of all which he hath given, I ſhould loſe nothing, but ſhould raiſe it again at the laſt day. *Eph.* 2. 8. By grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God. f *Eph.* 3. 17. That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love. 1 *Cor.* 1. 9. God is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

and thereby uniting us to Chriſt in our effectual Calling f.

Q. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit t, whereby, convincing us of our ſin and miſery u, inlightning our minds in the knowledg of Chriſt *, and renewing our wills x, he doth perſwade and enable us to embrace Jeſus Chriſt, freely offered

t 2 *Tim.* 1. 9. Who hath ſaved us and called us with an holy calling not according to our works, but according

offered to us in the Gospel y. to his own purpose and grace which was given us in Christ Jesus before the world began. 2 *Thess.* 13. 19. V. 13.] But we are bound to give thanks alwaies to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth. V. 14.] Whereunto he hath called you by your Gospel, to the obtaining of the glory of the Lord Jesus Christ. u *Act.* 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? * *Act.* 26 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. x *Ezek.* 36. 26, 27. V. 26.] A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you hearts of flesh. V. 27.] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. y *Joh.* 6. 44. 45. V. 44.] No man can come unto me except the Father which hath sent me, draw him, and I will raise him up at the last day. V. 45.] As it is written in the Prophets, and they shall be all taught of God, every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Phil.* 2. 13. For it is God that worketh in you, both to will and to do of his good pleasure.

Q. *What benefits do they that are effectually Called, partake of in this life?*

A. They

A. They that are effectually called, do in this life partake of Justification, Adoption [a], Sanctification, and the several benefits which in this life do either accompany or flow from them [b].

z *Rom.* 8. 30. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified. a *Eph.* 1. 5. Having Predestinated us unto the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will. b 1 *Cor.* 1. 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and Sanctification, and Redemption.

Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins [c], and accepteth us as righteous in his sight [d], only for the righteousness of Christ imputed to us [e], and received by Faith alone [f].

c *Ro.* 3. 24, 25 V. 24.] Being justified freely by his grace, through the redemption that is in Jesus Christ. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Rom* 4. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. V. 7.] Saying, blessed are they whose in

iniquities are forgiven, and whose sins are covered. V. 8. Blessed is the man to whom the Lord will not impute sin. d 2 *Cor.* 5. 19. To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation. V. 21.] For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. e *Rom.* 5. 7. For if by one mans offence, death reigned, by one much more, they which receive abundance of grace and of the gift of righteousnes, shall reign in life by one Jesus Christ. V. 18.] Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. V. 19. As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. f. *Gal.* 2. 16. Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. *Phil.* 3. 9. And be found in him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. *What is Adoption?*

A. Adoption is an act of Gods free grace g, whereby we are received into the number, and have a right to all the priviledges of the sons of God h.

g 1 *John* 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the

the World knoweth us not, becauſe it knew him not. h 1 *Joh.* 12. As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name. *Rom.* 8. 17. And if children, then heirs heirs of God, and joynt-heirs with Chriſt, if ſo be we ſuffer with him, that we may be glorified alſo together.

Q. *What is Sanctification?*

A. Sanctification is the work of Gods free grace i, whereby we are renewed in the whole man after the image of God k, and are enabled more and more to die unto ſin, and live unto righteouſneſs l.

i 2 *Theſſ.* 2. 13 God hath from the beginning choſen you to ſalvation through ſanctification of the Spirit, and the belief of the truth. k *Eph.* 4. 23. And be renewed in the Spirit of your mind. V. 24] And that ye put on that new man which after God is created in righteouſneſs and true holineſs. l *Rom.* 6. 4. Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. V. 6.] Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. *Rom.* 8. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

Q. *What*

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of conscience [m], joy in the holy Ghost [n], encrease of grace [o], and perseverance therein to the end [p].

m *Rom.* 5. 1. Therfore being justified by faith, we have peace with God through our Lord Jesus Christ. V. 2.] By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God. V. 5.] And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us. n *Rom.* 14. 17. For the Kingdom of God is not meat and drink: but righteousness, and peace, and joy in the holy Ghost. o *Prov.* 4. 18. The path of the just, is as the shining light, that shineth more and more unto the perfect day. p 1 *Joh.* 5. 13. These things have I written unto you that believe on the name of the Son of God, that you may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1. *Pet.* 1. 5. Who are kept by the Power of God through faith unto salvation ready to be revealed in the last time.

2. *What*

Q. *What benefits do believers receive from Christ, at death?*

A. The souls of believers are at their death made perfect in holiness [q], and do immediately pass into glory [r], and their bodies being still united to Christ [s], do rest in their graves [t], till the resurrection [u].

[q] *Heb.* 12. 23. To the general assembly and Church of the first-born which are written in heaven, and to God the judg of all, and to the spirits of just men made perfect. [r] 2 *Cor.* 5. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. V. 6.] Therefore we are confident, knowing that whilest we are at home in the body, we are absent from the Lord. V. 8.] We are confident I say, and willing, rather to be absent from the body and to be present with the Lord. *Phil.* 1. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. *Luke* 23. 43. And Jesus said unto him, Verily, I say unto thee, to day shalt thou be with me in Paradise. [s] 1 *Thes.* 4. 14. For if we believe Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. [t] *Isa.* 57. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. [u] *Job* 19. 26. And though after my skin, worms destroy this body, yet in my flesh shall I see God. V. 27.] Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.

Q. *What*

Q. What benefit do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory *, shall be openly acknowledged, and acquitted in the day of judgment [x], and made perfectly blessed in full enjoying of God [y], to all eternity [z].

* It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power.

x *Mat.* 25. 23. His Lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. *Mat.* 10. 32. Whosoever shall confess me before men, him will I also confess before my Father which is in heaven.

y 1 *Joh.* 3. 2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 *Cor.* 13. 12. For now we see through a glass darkly, but then face to face; now I know but in part, but then shall I know even as I am also known.

z 1 *Thess.* 4. 17. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord. V. 18.] Wherefore comfort one another with these words.

Q. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his [a] revealed will.

a *Mic.*6.8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? 1 *Sam.* 15. 22. And *Samuel* ſaid, Hath the Lord as great delight in burnt-offering and ſacrifices, as in obeying the voice of the Lord? Behold, to obey, is better than ſacrifice, and to hearken, than the fat of rams.

Q. What did God at firſt reveal to man for the rule of his obedience?

A. The rule which God at firſt revealed to man for his obedience, was the Moral Law [b].

b *Rom.* 2.14. For when the Gentiles which have not the Law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves. V. 15. which ſhew the work of the law written in their hearts, their conſciences alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another. *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, that the man which doth thoſe things, ſhall live by them.

Q. Where is the Moral Law ſummarily comprehended?

A. The

A. The moral law is summarily comprehended in the Ten Commandments [c].

[c] *Deut.* 10. 4. And he wrote on the Tables according to the first writing, the ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. *Mat.* 19. 17. And he said unto him, Why callest thou me good, there is none good but one, that is God, but if thou wilt enter into life, keep the Commandments.

Q. What is the sum of the ten Commandments?

A. The sum of the ten Commandments, is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as our selves [d].

[d] *Mat.* 22. 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. V. 38. This is the first and great Commandment. V. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self. V. 40.] On these two Commandments hang all the law and the Prophets.

Q. What is the Preface to the Ten Commandments?

 A. The

A. The Preface to the Ten Commandments, is in theſe words (*I am the Lord thy God, which have brought thee out of the land of* Egypt, *out of the houſe of bondage*[e].]

e *Exod.* 20 2.

Q. What doth the Preface to the Ten Commandments teach us?

A. The Preface to the Ten Commandments teacheth us, That becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments[f].

f *Luke* 1. 74.

That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear. V. 75.] In holineſs and righteouſneſs before him all the days of our lives. 1 *Pet.* 1. 15. But as he that hath called you, is holy, ſo be ye holy in all manner of converſation. V. 16.] Becauſe it is written, Be ye holy, for I am holy. V. 17.] And if you call on the father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning here in fear. V. 18.] For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition from your Fathers. V. 19.] But with the precious Blood of Chriſt, as of a lamb without blemiſh, and without ſpot.

Q. Which

Q. Which is the first Commandment?

A. The first Commandment is, [*Thou shalt have no other Gods before me* g.

g *Exod.* 20.3.

Q. What is required in the first Commandment?

A. The first Commandment requireth us to know, and acknowledg God to be the only true God, and our God h, and to worship and glorifie him accordingly i.

h 1*Chron.*28.9 And thou *Solomon* my son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. *Deut.* 26. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his waies, and to keep his statutes, and his Commandments, and his judgments, and to hearken unto his voice. i *Mat.* 4. 10. Then saith Jesus unto him, Get thee hence *Satan*, for it is written, Thou shalt worship the Lord thy God, and him only shalt Thou serve. *Psal.* 29. 2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying [k], or not worshiping and glorifying the true God [l] as God and our God [m], & the giving that worship and glory to any other which is due to him alone [n].

k *Psal.* 14. 1. The fool hath said in his heart, there is no God, they are corrupt, they have done abominable works, there is none that doth good. l *Rom.* 1. 21. Because that when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkned. m *Psal.* 81. 10. I am the Lord thy God, which brought thee out of the land of *Egypt*, open thy mouth wide, and I will fill it. V. 11. But my people would not hearken to my voice, and Israel would none of me. n *Rom.* 1. 25. Who changed the truth of God into a lie, and worshipped and served the creatures more then the Creator, who is blessed for ever. Amen. V. 26 For this cause God gave them up unto vile affections, for even their women did change their natural use, into that which is against nature.

Q. What are we especially taught by these words [before me] *in the first Commandment?*

A. These words, *before me*, in the first Commandment, teach us,

us, that God who ſeeth all things taketh notice of, and is much diſpleaſed with the ſin of having any other God [o]. [o] *Ezek.* 8. 5. *to the end. Pſal.* 44. 20. 21. But if we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God; *V.* 21. Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

Q. Which is the ſecond Commandment?

A. The ſecond Commandment is [*Thou ſhalt not make unto thee any graven image, or the likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God, am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands, of them that love*

me, and keep my Command-
p *Exod.* 24. *ments* p .]
14, 5, 6.

Q. What is required in the ſecond Commandment?

A. The ſecond Commandment requireth, the receiving, obſerving, and keeping pure and entire, all ſuch religious worſhip and ordinances, as God hath appointed in his word q.

q *Deut.* 32. 46. And he ſaid unto them, ſet your hearts unto all the words which I teſtifie among you this day, which ye ſhall command your children to obſerve to do all the words of this law. *Mat.* 28. 20. Teaching them to obſerve all things whatſoever I have commanded you; and lo, I am with you alway unto the end of the world. *Act.* 2. 42. And they continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and in breaking of bread, and in prayers.

Q. What is forbidden in the ſecond Commandment?

A. The ſecond Commandment forbiddeth the worſhipping of God by Images r, or any other way, not appointed in his word ſ.

r *Deut.* 4. 15, 16, 17, 18, 19. Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that

that the Lord ſpake unto you in *Horeb*, out of the midſt of the fire.) *V.* 16.] Leſt you corrupt your ſelves,& make you a graven Image, the ſimilitude of any figure, the likeneſs of male or female. V. 17.] The likeneſs of any beaſt that is on the earth, the likeneſs of any winged fowl that flieth in the air. V. 18.] The likeneſs of any thing that creepeth on the ground. The likeneſs of any fiſh that is in the waters beneath the earth. V. 19.] And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the *S*un, Moon, and *S*tarrs, even all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them which the Lord God hath divided unto all Nations under the whole heaven. *Exod.* 32.5.-8. And when *Aaron* ſaw it, he built an Altar before it, and *Aaron* made proclamation, and ſaid, To morrow is a feaſt to the Lord. V. 8.] They have turned aſide quickly out of the way which I commanded them; they have made them a molten Calf, and have worſhiped it, and have ſacrificed thereunto, and ſaid, Theſe be thy Gods, O Iſrael, which have brought thee up out of the Land of *Ægypt*. ſ *Deut.* 12. 31, 32. Thou ſhalt not do ſo unto the Lord thy God; for every abomination to the Lord which he hateth, have they done unto their Gods; for even their ſons and their daughters have they burnt in the fire to their Gods. V. 32.] Whatſoever I command you, obſerve to do; thou ſhalt not add thereto, nor diminiſh from it.

Q. What are the Reaſons annexed to the ſecond Commandment?

A. The Reaſons annexed to the ſecond Commandment are,

Gods

Gods ſoveraignty over us t, his property in us u, and his zeal he hath to his own worſhip *.

t *Pſal.* 95. 2. 3, 6. Let us come before his preſence with Thankſgiving, and make a joyful noiſe unto him with Pſalms. V. 3.] For the Lord is a great God, and a great King above all Gods. V. 6.] O come let us worſhip and bow down, let us kneel before the Lord our maker. u *Pſal.* 45. 11. So ſhall the King greatly deſire thy beauty, for he is thy Lord, and worſhip thou him. x *Exod.* 34. 13, 14. But ye ſhall deſtroy their altars, break their images, and cut down their groves. V. 14.] For thou ſhalt worſhip no other God, for the Lord whoſe name is Jealous, is a jealous God.

Q. *Which is the third Commandment?*

A. The third Commandment is [*Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain* x.]

Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverend uſe of Gods Names y, Titles z, Attributes a, Ordinances b, Word c, and Works d.

y *Mat.* 6. 9. After this manner therefore pray ye. Our Father which art in Heaven, hallowed be thy Name.

Deut.

*Deut.*28.58. If thou wilt not obſerve to do all the words of this Law, written in this book, that thou maiſt fear this glorious and fearful name, THE LORD THY GOD. z *Pſal.* 68. 4. Sing unto God, ſing praiſes to his name; extol him that rideth upon the heavens, by his name *JAH,* and rejoyce before him. a *Rev.*15. 3,4. And they ſing the ſong of Moſes, the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty, juſt and true are thy waies, thou King of Saints. V. 4.] Who ſhall not fear thee, O Lord, and glorifie thy name, for thou only art holy; for all Nations ſhall come and worſhip before thee, for thy judgments are made manifeſt. b *Mal.* 1.11,14. For from the riſing of the Sun, even unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering; for my name ſhall be great among the Heathen, ſaith the Lord of Hoſts. V. 14.] But curſed be the deceiver, that hath in his flock a male, and voweth, and ſacrificeth unto the Lord a corrupt thing; for I am a great King, ſaith the Lord of Hoſts, and my name is dreadful among the Heathen. c *Pſal.* 138. 1, 2. I will praiſe thee with my whole heart, before the Gods will I ſing praiſe unto thee. V. 2.] I will worſhip towards thy holy Temple, and praiſe thy name for thy loving kindneſs, and for thy truth; for thou haſt magnified thy word above all thy name. d *Job* 36. 24. Remember that thou magnifie his work, which men behold.

Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth

forbiddeth all prophaning, or abuſing of any thing, whereby God maketh himſelf known [e]. 12. A ſon honoureth his father, and a ſervant his Maſter. If then I be a father, where is mine honour? and if I be a Maſter, where is my fear, ſaith the Lord of Hoſts unto you, O Prieſts, that deſpiſe my Name? and ye ſay, Wherein have we deſpiſed thy Name? V. 7.] Ye offer polluted bread upon mine Alter; and ye ſay, Wherein have we polluted thee? in that ye ſay, The table of the Lord is contemptible. V. 12.] But ye have prophaned it, in that ye ſay, The table of the Lord is polluted, and the fruit thereof, even his wheat is contemptible. Chap. 2. v. 2. If you will not hear, and if you will not lay it to heart, to give glory to my Name, ſaith the Lord of Hoſts, I will even ſend a curſe upon you, and will curſe your bleſſings, yea I have curſed them already, becauſe ye do not lay it to heart. Chap. 3. 14. Ye have ſaid, It is vain to ſerve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hoſts?

e *Mal.* 1. 6, 7, 12.

Q. *What is the Reaſon annexed to the third Commandment?*

A. The Reaſon annexed to the third Commandment, is, That however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord

Lord our God will not ſuffer them to eſcape his righteous judgment f.

f 1 *Sam.* 2. 12. 17.--22.--24. Now the ſonsof Eli were ſons of Belial; they knew not the Lord--V. 17.] Wherefore the ſin of the young men was very great before the Lord; for men abhorred the offering of the Lord--V. 22.] Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the Tabernacle of the Congregation.---V. 24.]Nay, my ſons, for it is no good report that I hear; ye make the Lords People to tranſgreſs. 1 *Sam.* 3. 13. For I have told him that I will judg his houſe for ever, for the iniquitie which he knoweth; becauſe his ſons made themſelves vile, and he reſtrained them not. *Deut.* 28. 58, 59. See in letter [y] V. 59]Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed even great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

Q. Which is the fourth Commandment?

A. The fourth Commandment is [*Remember the Sabbath day, to keep it holy: ſix dayes ſhalt thou labour and do all thy work: but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy*

thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: for in ſix daies the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it g.]

g *Exod.* 20. 8, 9, 10, 11.

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God, ſuch ſet time as he hath appointed in his Word; expreſly, one whole day in ſeven, to be a holy Sabbath unto the Lord h.

h *Deut.* 5. 12, 13, 14. Keep the Sabbath day, to ſanctifie it, as the Lord thy God hath commanded thee. V. 13.] Six daies ſhalt thou labour, and do all thy work. V. 14.] But the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy Son, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattel, nor thy ſtranger that is within thy gates, that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

Q. *Which*

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the World to the Resurrection of Christ, God hath appointed the Seventh day of the week to be the weekly Sabbath: and the First day of the week ever since, to continue to the end of the world, which is the Christian Sabbath i.

i *Gen.* 2. 2, 3. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he made. V. 3.] And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. 1 *Cor.* 16. 1, 2. Now concerning the collection for the saints, as I have given order to the Churches of *Galatia*, even so do ye. V. 2.] Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *Act.* 20. 7.] And upon the first day of the week, when the Disciples came together to break bread, *Paul* preached to them, ready to depart on the morrow, and continued his speech until midnight.

Q. *How is the Sabbath to be sanctified?* A. The

A. The Sabbath is to be ſanctified, by an holy reſting all that day [k], even from ſuch worldly employments and recreations, as are lawful on other days [l], and ſpending the

k *Exod.* 20.8, 10. Remember the Sabbath day to keep it holy.

V. 10.] But the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou, nor thy ſon, &c. [l *Neh.* 13. 15. 16, 17, 18, 19.---21, 22. In thoſe days ſaw I in Judah ſome treading Wine-preſſes on the Sabbath day, and bringing in ſheaves, and lading Aſſes, as alſo Wine, Grapes, and Figs, and all manner of burdens, which they brought into Jeruſalem on the Sabbath day; and I teſtified againſt them in the day wherein they ſold victuals. V. 16. There dwelt men of *Tyre* alſo therein, which brought fiſh, and all manner of wares, and ſold on the Sabbath day unto the children of Judah, and in Jeruſalem. V. 17.] Then I contended with the Nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and prophane the Sabbath day? V. 18.] Did not your fathers thus? and did not God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Iſrael by prophaning the Sabbath. V. 19.] And it came to paſs, that when the gates of Jeruſalem began to be dark before the Sabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath; and ſome of my ſervants I ſet at the gates, that there ſhould be no burthen brought in on the Sabbath day. V. 21. Then teſtified I againſt them, ſaying, Why lodg ye about the wall? If ye do ſo again, I will lay hands on you. From that time forth came they no more on the Sabbath. V. 22.] And I commanded the Levites

Levites, that they should cleanse themselves, and come and keep the gates, to sanctifie the Sabbath. Remember me, O my God, concerning this also, &c.——

whole time in the publick and private exercises of Gods worship [m]; except so much as is to be taken up in the works of necessity and mercy [n].

m *Luke* 4. 16. And he came to *Nazareth*, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath-day, and stood up for to read. *Act.* 20. 7. And upon the first day of the week, &c. See letter [i] *Psal.* 92. Title, A Psalm, or song for the Sabbath day. *Isa.* 66. 23. And it shall come to pass, that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. n *Mat.* 12. from ver. 1. to ver. 13. At that time Jesus went on the Sabbath-day through the corn, and his Disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees, &c.——

Q. *What are the sins forbidden in the Fourth Commandment?*

A. The Fourth Commandment forbiddeth the omission of careful performance of the duties required [o], and the pro-

D phaning

o *Ezekiel* 22. 26. Her Priests have violated my law, and prophaned mine holy things: they have put no difference be-

phaning the day by idleneſs p, or doing that which is in it ſelf ſinful q, or by unneceſſary thoughts, words, or works about our worldly employments or recreations r.

between the holy and prophane, neither have they ſhewed difference between the unclean and clean; they have hid their eyes from my Sabbaths, and I am prophaned among them. *Amos* 8. 5. Saying, When will the New Moon be gone, that we may ſell corn? the Sabbath, that we may ſet forth wheat? making the Ephah ſmall, and the ſhekel great, and falſifying the ballances by deceit. *Mal.* 1. 13. Ye ſaid alſo, Behold, what a wearineſs is it! and ye have ſnuffed at it, ſaith the Lord of Hoſts; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: Should I accept this of your hand, ſaith the Lord? p *Act.* 20, 7,--9. And upon the firſt day of the week, when the Diſciples came together to break bread, *Paul* preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight —— V. 9.] And there ſate in a window a certain young man named Eutychus, being fallen into a deep ſleep; and as *Paul* was long preaching he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. q *Ezek.* 23. 38. Moreover, thus they have done to me, They have defiled my Sanctuary in the ſame day, and have prophaned my Sabbaths. r *Jer.* 17. 24, 25, 26. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this City on the Sabbath

bath day, but hallow the Sabbath-day, to do no work therein. V. 25.] Then ſhall there enter into the gates of this City, Kings and Princes ſitting upon the Throne of *David*, riding in chariots and on horſes, they and their Princes, the men of Judah and the inhabitants of Jeruſalem; and this City ſhall remain for ever- V.26.] And they ſhall come from the City of *Judah*, and from the places about *Jeruſalem*, and from the Land of *Benjamin*, and from the Plain, and from the Mountains, and from the South, bringing Burnt-offerings and Sacrifices, and meat-offerings and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. *Iſa.* 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy-day, and call the Sabbath a delight, the Holy of the Lord, honourable, and ſhall honour him, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thine own words.

Q. *What are the Reaſons annexed to the Fourth Commandment?*

A. The Reaſons annexed to the Fourth Commandment are, Gods allowing us ſix daies of the week for our own Employment ſ, his challenging a ſpecial property in the ſeventh, his own example, and his bleſſing the Sabbath-day t.

ſ *Exod.* 20. 9. Six days ſhalt thou labour and do all thy work. t *Exod.* 20.11. For in ſix days the Lord made heaven and earth, the ſea, and

all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

Q. *What is the Fifth Commandment?*

A. The Fifth Commandment is, [*Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee* u.]

u *Exod.* 20. 12.

Q. *What is required in the Fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors *, inferiors x, or equals y.

* *Eph.* 5. 21. Submitting your selves one to another in the fear of God. x 1 *Pet.* 2. 17. Honour all men, Love the brotherhood. Fear God. Honour the King. y *Rom.* 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

Q. *What is forbidden in the Fifth Commandment.*

A. The

A. The Fifth Commandment forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations [z].

[z] *Mat.* 15. 4. For God commanded, ſaying, Honour thy Father, and Mother; and he that curſeth Father, or Mother let him die the Death. V. 5.] But ye ſay, whoſoever ſhall ſay to his father, or his mother, it is a gift by whatſoever thou mighteſt be profited by me. V. 6.] And honour not his father, or his mother, he ſhall be free; thus have you made the Commandments of God of none effect, by your tradition. *Ezek.* 34. 2, 3, 4. Son of man, propheſie againſt the ſhepherds of *Iſrael*; propheſie, and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, wo be to the ſhepherds of *Iſrael*, that do feed themſelves, ſhould not the ſhepherds feed the flocks? V. 3.] Ye eat the fat, and cloath you with the wool; ye kill them that are fed, but ye feed not the flock. V. 4.] The diſeaſed have ye not ſtrengthened; nor have ye healed that which was ſick, nor bound up that which was broken, nor brought again that which was driven away, nor ſought that which was loſt, but with force and cruelty have ye ruled them. *Rom.* 13. 8. Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the Law.

Q. *What is the Reaſon annexed to the Fifth Commandment?*

A. The Reaſon annexed to

the Fifth Commandment, is a promiſe of long life and proſperity, (as far as it ſhall ſerve for Gods glory and their own good) to all ſuch as keep this Commandment [a].

a *Deut.* 5, 16.
Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy daies may be prolonged, and that it may go well with thee, in the Land which the Lord thy God giveth thee. *Eph.* 6.2, 3. Honour thy father and thy mother (which is the firſt Commaudment with promiſe) V. 3. That it may be well with thee, and thou maiſt live long on the earth.

Q. *Which is the Sixth Commandment?*

A. The Sixth Commandment is [*Thou ſhalt not kill* [b].]

b *Exod.* 20. 13.

Q. *What is required in the Sixth Commandment?*

A. The Sixth Commandment requireth all lawful endeavours to preſerve our own life [c], and the life of others [d].

c *Eph.* 5. 28, 29
So ought men to love their own wives, as their own bodies. He that loveth his wife, loveth himſelf. V. 29.] For no man ever hated his own fleſh, but nouriſheth and cheriſheth it,

it, even as the Lord the Church? d 1 *King.* 18. 4. For it was so, when *Jezabel* cut off the Prophets of the Lord, that Obadiah took an hundred Prophets, and hid them by fifty in a cave, and fed them with bread and water.

Q. What is forbidden in the Sixth Commandment?

A. The Sixth Commandment forbiddeh the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto e.

e *Act.* 16. 28. But *Paul* cried with a loud voice, saying, Do thy self no harm, for we are all here. *Gen.* 9. 6. who so sheddeth mans blood, by man shall his blood be shed; for in the Image of God made he man.

Q. *Which is the Seventh Commandment?*

A. The Seventh Commandment is [*Thou shalt not commit adultery* f.] *Exod.* 20. 14.

Q. *What is required in the Seventh Commandment?*

A. The Seventh Commandment requireth the preservation of our own, and our neigh-

bours Chaſtity, in heart, ſpeech
g 1 *Cor.* 7. 2-- and behaviour g.
3, 5, 34--36.
Nevertheleſs, to avoid fornication, let every man have his own wife, and every woman her own husband. V. 3.] Let the husband render unto the wife due benevolence; and likewiſe alſo the wife unto the husband--V. 5.] Defraud you not one the other, except it be with conſent for a time, that ye may give, &c. V. 34.] There is difference alſo between a wife and a virgin; the unmarried woman careth for the things of the Lord, How ſhe may be holy, both in body, and in ſpirit; but ſhe that is married, &c.--A V. 36.]But if any man think that he behaveth himſelf uncomly towards his Virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not; let them marry. *Col.* 4. 6. Let your ſpeech be alwaies with grace, &c. 1 *Pet.* 3. 2. While they behold your chaſt converſation, &c——

Q. *What is forbidden in the Seventh Commandment?*

A. The Seventh Commandment forbiddeth all unchaſt
h *Mat.* 15. 19. thoughts, words and actions h. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe-witneſs, &c. *Mat.* 5. 28. But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart. *Eph.* 5. 3, 4. But fornication and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh Saints: V. 4.] Neither filthineſs, nor fooliſh talking, &c.——

Q. *Which*

Q. *Which is the Eighth Commandment?*

A. The Eighth Commandment is, [*Thou shalt not steal*.] i Exo. 20. 15.

Q. *What is required in the Eighth Commandment?*

A. The Eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and and others [k]. k *Gen.* 30. 30. For it was little which thou hadst before I came, and it is now encreased unto a multitude, and the Lord hath blessed thee since my coming, and now when shall I provide for my own house also? 1 *Tim.* 5. 8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel. *Lev.* 25. 35. And if thy brother be waxen poor, and fallen to decay with thee, then thou shalt relieve him; yea, though he be a stranger, or sojourner, that he may live with thee. *Deut.* 22. 1, 2, 3, 4, 5. Thou shalt not see thy brothers ox, or his sheep go astray, and hide thy self from them; thou shalt in any case bring them back again unto thy Brother. V. 2.] And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. V. 3.] In like manner shalt thou do with his Ass, and with his raiment, and with all lost things of thy

thy brothers, that thou haſt found; thou maiſt not hide thy ſelf. V. 4.] Thou ſhalt not ſee thy brothers ox, or his aſs fall down by the way, and hide thy ſelf from them; thou ſhalt ſurely help him, to lift them up again. *Exod.* 23. 4. 5. If thou meet thine enemies ox, or aſs going aſtray, thou ſhalt ſurely bring it back to him again. V. 5.] If thou ſee the aſs of him that hateth thee, lying under his burthen, and wouldeſt forbear to help him; thou ſhalt ſurely help with him. *Gen.* 47. 14, 20. And *Joſeph* gathered up all the Money that was found in the Land of *Egypt*, and *Canaan*, for the Corn which they bought, and he brought the money into *Pharaohs* houſe, V. 20.] And *Joſeph* bought all the Land of *Egypt* for *Pharaoh*; for the *Egyptians* ſold every man his field, becauſe the famine prevailed over them; ſo the Land became *Pharaohs*.

Q. What is forbidden in the Eighth Commandment?

A. The Eighth Commandment forbiddeth whatſoever doth or may unjuſtly hinder our own, or our neighbours wealth, or outward eſtate 1.

1 *Prov.* 21. 17. and 23. 10, 21 and 28. 19. *See all theſe in the Bible.* *Eph.* 4. 28. Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the things that is good, that he may have to give to him that needeth,

Q. What is the Ninth Commandment? *A.* The

A. The Ninth Commandment is [*Thou ſhalt not bear falſe witneſs againſt thy neighbour* m.] *Exod.* 20. 16.

Q. What is required in the Ninth Commandment?

A. The Ninth Commandment requireth the maintaining and promoting of truth between man and man n, and of our own and our neighbours good names o, eſpecially in witneſs-bearing p.

n *Zech.* 8. 16. These are the things that ye ſhall do, ſpeak ye every man the truth to his neighbour, execute the judgments of truth and peace in your gates. 3 *Joh.* v. 12 *Demetrius* hath good report of all men, and of the truth it ſelf; yea, and we alſo bear record, and ye know that our record is true, p *Prov.* 14. 5. A faithful witneſs will not lie, but a falſe witneſs will utter lies. V. 25.] A true witneſs delivereth ſouls, but a deceitful witneſs ſpeaketh lies.

Q. What is forbidden in the Ninth Commandment?

A. The Ninth Commandment forbiddeth whatſoever is prejudicial to truth, or injurious to our

our own, or neighbours good name q.

q 1 *Sam.* 17.28 And *Eliab* his eldeſt brother heard when he ſpake unto the men, and *Eliabs* anger was kindled againſt *David*, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride and the naughtineſs of thy heart, for thou art come down that thou mighteſt ſee the battel. *Levit.* 19. 16. Thou ſhalt not go up and down as a talebearer among thy people, neither ſhalt thou ſtand againſt the blood of thy neighbour. I am the Lord. *Pſal.* 15. 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

Q. What is the Tenth Commandment?

A. The the Tenth Commandment is, [*Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours* r.]

r *Exod.* 20. 17.

Q. What is required in the Tenth Commandment?

A. The Tenth Commandment

ment requireth full contentment with our own condition [s], with a right and charitable frame of ſpirit toward our neighbour, and all that is his [t].

[s] *Heb.* 13. 5. Let your converſation be without covetouſneſs, and be content with ſuch things as you have, for he hath ſaid, I will never leave thee, nor forſake thee. 1 *Tim.* 6. 6. But godlineſs with contentment is great gain. [t] *Job* 31. 29. If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf when evil found him. *Rom.* 12. 15. Rejoyce with them that do rejoyce, and weep with them that weep. 1 *Tim.* 1. 5. Now the end of the Commandment is, charity out of a pure heart and of a good conſcience, and of faith unfeigned. 1 *Cor.* 13. 4, 5, 6, 7. Charity ſuffereth long, and is kind; charity envieth not, charity vaunteth not it ſelf, is not puffed up, V. 5.] Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil. V. 6.] Rejoyceth not in iniquitie, but rejoyceth in the truth. V. 7.] Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. What is forbidden in the Tenth Commandment?

A. The Tenth Commandment forbiddeth all diſcontentment with our own eſtate [u], envying

vying, or grieving at the good
u 1*King*.21.4. of our neighbour *, and all in-
And *Ahab* ordinate motions and affections
came into his
house heavy to any thing that is his x.
and displeased
because of the word which *Naboth* the Jezreelite had spoken to him; for he had said, I will not give thee the Inheritance of my fathers; and he laid him down upon his bed, & turned away his face, and would eat no bread *Esth*.5. 13. Yet all this availeth me nothing, so long as I see *Mordecai* the Jew sitting at the Kings gate. 1*Cor*.10.10 Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. * *Gal*. 5.26. Let us not be desirous of vain glory, provoking one another, envying one another. *Jam*. 3. 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. V. 16.] For where envying and strife is, there is confusion and every evil work. x *Rom*. 7.7. What shall we say then, is the law sin? God forbid, nay I had not known sin, but by the law; for I had not known lust except the Law had said, Thou shalt not covet. V. 8.] But sin taking occasion by the commandment, wrought in me all manner of Concupiscence, for without the law sin was dead. *Rom*. 13.9. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. *Deut* 5.21. Neither shalt thou desire thy neighbours wife, neither shalt thou covet thy neighbours house, his field, or man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbours.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer man since the fall, is able in this life perfectly to keep the Commandments of God[y], but doth break them in thought word, and deed[z].

[y] *Eccl.* 7. 20. For there is not a just man on earth that doth good, and sinneth not. 1 *Joh.* 1. 8. If we say that we have no sin, we deceive our selves, and the truth is not in us. V. 10.] If we say, that we have not sinned, we make him a lyar, and his word is not in us. *Gal.* 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

[z] *Gen.* 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Gen.* 8. 21. And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the Ground any more for mans sake, for the Imagination of mans heart is evil from his youth; neither will I again smite any more every thing living as I have done. *Rom.* 3. 9. What then? are we better than they? no, in no wise, for we have before proved both Jew and Gentiles that they are all under sin—*and so on to verse* 21. *Jam.* 3. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body —— *and so on to verse* 13.

Q. *Are*

Q. *Are all tranſgreſſions of the Law equally hainous?*

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God then others [a].

a *Ezek.* 8. 6. He ſaid furthermore unto me, Son of man. ſeeſt thou what they do? even the great abominations that the houſe of Iſrael committeth here, that *I* ſhould go far off from my ſanctuary? but turn thee yet again, and thou ſhalt ſee greater abominations. V. 13.] He ſaid alſo unto me, Turn thee yet again, and thou ſhalt ſee greater abominations that they do. V. 15.] Then ſaid he unto me, Haſt thou ſeen this, O ſon of man, turn thee yet again, and thou ſhalt ſee greater abominations than theſe. 1 *Joh.* 5. 16. If any man ſee his brother ſin a ſin which is not unto death, he ſhall ask, and he ſhall give him life; for them that ſin not unto death, there is a ſin unto death; *I* do not ſay that he ſhall pray for it. *Pſal* 78. 17, 32, 56. And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs. V. 32.] For all this, they ſinned ſtill, and believed not for his wondrous works. V 56.] Yet they tempted and provoked the moſt High God; and kept not his teſtimonies.

Q. *What doth every ſin deſerve?*

A. Every ſin deſerveth Gods wrath

wrath, and curſe, both in this life, and that which is to come b.

b *Eph.* 5. 6 Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the book of the Law, to do them. *Lam.* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins? *Mat.* 25. 41. Then ſhall he alſo ſay unto them on the left hand, Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels.

Q. *What doth God require of us, that we may eſcape his wrath and curſe, due to us for ſin?*

A. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, repentance unto life c, with the diligent uſe of all the outward means, whereby Chriſt communicateth to us the benefits of Redemption d.

c *Acts.* 20. 21. Teſtifying both to the Jews, and alſo to the Greeks, Repentance towards God, and faith toward our Lord Jeſus Chriſt.

d *Prov.* 2. 1, 5. V. 1. My ſon if thou wilt receive my

words, and hide my commandments with thee, &c. v. 5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledg of God. *Chap.* 8. 33, 34, 35. V. 33.] Hear inſtruction, and be wiſe, and refuſe it not; V. 34.] Bleſſed is the man that heareth me, waiting daily at my gates, waiting at the poſts of my doors. V. 35.] But who ſo findeth me, findeth life, and ſhall obtain favour of the Lord. *Iſa.* 55. 3. Incline your ear, and come unto me; hear, and your ſoul ſhall live; and I will make an everlaſting covenant with you, even the ſure mercies of David.

Q. *What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving-grace [e], whereby we receive, and reſt upon him alone for ſalvation, as he is offered to us in the Goſpel [f].

e *Heb.* 10. 39. But we are not of them who draw back unto perdition, but of them that believe to the ſaving of the ſoul.

f *Joh.* 1. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name. *Iſa.* 26. 3. Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee. V. 4. Truſt ye in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength. *Phil.* 3. 9. And be found in him not having mine own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. *Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt,

Chriſt, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified.

Q. *What is repentance unto life?*

A. Repentance unto life is a ſaving-grace g, whereby a ſinner out of true ſence of his ſin h, and apprehenſion of the mercy of God in Chriſt i, doth with grief and hatred of his ſin, turn from it unto God k, with full purpoſe of, and endeavour after new obedience l.

g *Act.* 11. 18. When they heard theſe things, they held their peace, & glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life. h *Acts* 2. 37. Now when they heard this, they were pricked in their hearts, and ſaid unto *Peter*, and to the reſt of the Apoſtles, Men and brethren what ſhall we do? V. 38.] Then ſaid *Peter* unto them, Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. i *Joel* 2. 12. Therefore alſo now ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. *Jer.* 3. 22. Return ye backſliding children, and I will heal your backſlidings; behold we come unto thee, for thou art the Lord our God. k *Jer.* 31. 18. I have ſurely heard *Ephraim* bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed as a bullock, unaccuſtomeed to the yoke; turn thou me, and I ſhall

be turned, for thon art the Lord my God. V. 19.] Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Ezek.* 36. 31. Then shall ye remember your own evil waies, and your doings which were not good, and shall lothe your selves in your own sight, for your iniquities, and for your abominations. 1 2 *Cor.* 7. 11. For behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge? in all things you have approved your selves to be clear in this matter. *Isa.* 1. 16. Wash ye, make ye clean, put away the evil of your doings before mine eyes, cease to do evil. V. 17. Learn to do well, seek judgment, relieve the oppressed, judg the fatherless, plead for the widow.

Q. *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect, for salvation m.

m *Mat.* 28. 19 Go ye therfore, teach all nations, baptizing them in the

the name of the Father, and of the Son, and of the holy Ghoſt. V. 20.] Teaching them to obſerve all things whatſoever I have commanded you, and lo, I am with you alway, even unto the end of the world, Amen. *Acts* 2. 42.——46, 47. And they continued ſtedfaſtly in the Apoſtles Doctrine and fellowſhip, and in breaking of bread, and in prayers. V. 46.] And they continuing daily with one accord in the Temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart; V. 47.] Praiſing God, and having favour with all the people. And the Lord added to the Church daily ſuch as ſhould be ſaved.

Q. *How is the Word made effectual to ſalvation?*

A. The Spirit of God maketh the reading, but eſpecially the preaching of the word, an effectual means of convincing and converting ſinners, and of building them up in holineſs and comfort, through faith unto ſalvation [n].

n *Neh.* 8. 8. So they read in the book in the law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading. 1 *Cor.* 14. 24. But if all propheſie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. V. 25.] And thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth.

trnth. *Acts* 26.18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. *Pſal.* 19. 8. The ſtatutes of the Lord are right, rejoycing the heart; the commandment of the Lord is pure, enlightning the eyes. *Acts* 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. *Rom.* 15. 4. For whatſoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scriptures, might have hope. 2 *Tim.* 3. 15. And that from a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. V. 16.] All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, *&c.* V. 17] That the man of God may be perfect, throughly furniſhed unto good works. *Rom.* 10. 14. 15. *ver.* 14. How ſhall they believe in him, of whom they have not heard? and how ſhall they hear without a preacher? *ver.* 15.] And how ſhall they preach except they be ſent? *&c.* and V. 16. For I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greeks.

Q. How is the Word to be read and heard, that it may become effectual to ſalvation?

A. That the Word may become effectual to ſalvation, we muſt

must attend thereunto with diligence o, preparation p, and praper, q, receive it with faith & love r, lay it up in our hearts, and practise it in our lives t.

o *Pro.* 8. 34: Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. p 1 *Pet.* 2. 1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, evil speakings. V. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby. q *Psal.* 119. 18. Open thou mine eyes that I may behold wondrous things out of thy law. r *Heb.* 4. 2. For unto us was the Gospel preached, as well as unto them, but the word preached, did not profit them; not being mixt with faith in them that heard it. 2 *Thes.* 2. 10. With all deceiveableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. s *Psal.* 119. 11. Thy word have I hid in my heart, that I might not sin against thee. t *Luk.* 8. 15. But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Jam.* 1. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his dealing.

Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become

effectual means of Salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ u, and the working of his Spirit in them that by faith recive them *.

u 1 *Pet.* 3. 20 The like figure whereunto, even Baptism, doth also now save us; not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. *Mat.* 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, He shall baptize you with the holy Ghost and with fire. 1 *Cor.* 3. 6, 7. I have planted, *Apollo* watered, but God gave the encrease. V 7.] So then, neither he that planteth any thing, neither he that watereth, but God that giveth the encrease * 1 *Cor.* 12. 13. For by one spirit are we all baptized into one body, whether we be Jews, or Gentiles, whether we be bond or free, and have been made all to drink into one Spirit.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new Covenant are represented, sealed

sealed and applied to believers [x].

[x] *Gen.* 17. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto Thee and to thy seed after thee V. 10. This is my covenant which ye shall keep between me and you, and thy seed after thee, Every man-child among you shall be circumcised. *Exod.* 12. throughout. 1 *Cor.* 11. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. V. 26 For as oft as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism [y], and the Lords Supper [z].

[y] *Mat.* 28. 19. Go ye therefore & teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. [z] *Mat.* 26 26, 27, 28. V. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body. V. 17. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. V. 18. For this is my blood of the New Testament, which is shed for many, for the remission of sins.

Q. What is Baptism?

A. Baptism

A. Baptiſm is a Sacrament, wherein the waſhing of Water, in the name of the Father, and of the Son, and of the holy Ghoſt [a], doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords [b].

a *Mat.* 18.19. See in letter [y] b *Rom.* 6. 4. Therefore we are buried with him by baptiſm into death. that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. *Gal.* 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

Q. To whom is Baptiſm to be adminiſtred?

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him [c], but the Infants of ſuch as are members of the viſible Church, are to be baptized [d].

c *Act.* 8. 36. And as they went on their way, they came to a certain water, and the Eunuch ſaid, See, here is water, what doth

doth hinder me to be baptized? V. 37.] And *Philip* said, If thou believest with all thine heart, thou maist; and he answered, I believe that Jesus Christ is the Son of God. *Act.* 2. 38. Then *Peter* said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. d *Acts* 2. 38. *See before.* V. 39.] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. *Gen.* 17. 10. *See in letter* x *Col.* 2, 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. V. 12.] Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 1 *Cor.* 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by Giving and Receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his Body and Blood, with

with all his benefits, to their spiritual nourishment, and growth in grace [e],

e 1 *Cor.* 11. 23, 24, 25. 26. I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread; V. 24] And when he had given thanks, he brake it, and said, Take eat, this is my body which is broken for you: this do in remembrance of me. V. 25.] After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26. For as oft as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. 1 *Cor.* 10. 16. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, That they examine themselves, of their knowledg to discern the Lords body [f], of their faith to feed upon him [g], of their repentance [h],

f 1 *Cor.* 11. 28. 29. But let a man examine himself, and so let him eat of that Bread, and

and drink of that Cup. V. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body. g 2 *Cor.* 13. 5. Examine your selves whether ye be in the faith; prove your own selves, know you not that Jesus Christ is in you, except ye be reprobates? h 1 *Cor.* 11. 31. For if we would judg our selves, we should not be judged.

love i, and new obedience k, lest coming unworthily, they eat and drink judgment to themselves l.

i 1 *Cor.* 10. 16. The cup of blessing which we bless, is it not the Communion of the blood of Christ? V. 17.] For we being many, are one bread, and one body; for we are all partakers of that one bread. k 1 *Cor.* 5. 7. Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened: For even Christ our passeover is sacrificed for us. V. 8.] Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth. l. 1 *Cor.* 11. 28, 29. *See in letter* (f).

Q. *What is Prayer.*

A. Prayer is an offering up of our desires unto God m, for things agreeable to his will n, in the Name of Christ o, with

m *Psal.* 62. 8. Trust in him at all times, ye people; pour out your hearts before him: God is a refuge for us. *Selah.*

n 1 *Joh.*

n 1 *Joh.* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. o *Joh.* 16. 23. And in that day he shall ask me nothing. Verily, verily I say unto you, Whatsoever ye shall ask the father in my name, he will give it you. p *Psal* 32.5,6. I acknowledg my sins unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. *Selah.* V. 6.] For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters they shall come nigh unto him. *Dan.*9.4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. q *Phil.* 4.6. Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Q. What rule hath God given for our direction in Prayer?

A. The whole word of God is of use to direct us in Prayer r; but the special rule of direction is, that form of Prayer which Christ taught his Disciples, commonly called the *Lords Prayer* f.

r 1 *Joh.* 5.14. And this is the confidence that we have in him, that if we ask any thing, according to his will, he heareth us.

f *Mat.* 6.6,10,11,12,13. After this manner

manner therefore pray ye, *Our Father*, &c.-- *Luk.* 11. 2. And he said unto them, When ye pray, say, *Our Father*, &c.——

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [*Our Father which art in heaven* (t),] teacheth us, to draw near to God with all holy reverence and confidence, as children to a father ready to help us u, and that we should pray with, and for others *.

t *Exod.* 6. 9.

u *Rom.* 8. 15. For we have not received the Spirit of bondage again to fear, but we have received the Spirit of Adoption, whereby we cry *Abba Father*. *Luk.* 11. 13. If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him? * *Act.* 12. 5. *Peter* therefore was kept in Prison; but prayer was made without ceasing of the Church, unto God for him. 1 *Tim.* 2. 1, 2. I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men. V. 2.] For Kings, and for all that are in authority, &c.

Q. *What do we Pray for in the*

the First Petition?

A. In the first Petition, [which is, *Hallowed be thy name* x,] we pray, that God would enable us and others, to glorifie him in all that whereby he maketh himself known y, and that he would dispose all things to his own glory z.

x *Mat.* 6. 9.

y *Psal.* 67. 2, 3. That thy way may be known upon earth, thy saving health among all nations V. 3.] Let the people praise thee, O God, let all the people praise thee. z *Psal.* 83. throughout.

Q. *What do we Pray for in the Second Petition?*

A. In the second Petition, [which is, *Thy Kingdom come* a,] we pray that Satans Kingdom may be destroyed b, and that the Kingdom of Grace might be advanced c, our selves and others brought into it.

a *Mat.* 6. 10.

b *Psal.* 68. 1, 18. Let God arise, let his enemies be scattered; let them also that hate him, flee before him--V. 18. n Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also; that

the

the Lord God might dwell among them. c *Rev.* 12. 10, 11. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night. V. 11.] And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

and kept in it d, and that the Kingdom of Glory may be hastened e.

d 2 *Thess.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you, *Rom.* 10. 1. Brethren, my hearts desire and prayer to God for Israel, is, That they might be saved. *Joh.* 17. 9. — 20. I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine — V. 10. Neither pray I for these alone, but for them also which shall believe on me through their word. e *Rev.* 22. 20.] He which testifieth these things saith surely I come quickly Amen, even so, come Lord Jesus.

Q. *What do we pray for in the Third Petition?*

A. In the Third Petition, [which is, *Thy will be done on earth as it is in Heaven* f,] We pray, that God would make

f *Mat.* 6. 10.

us able and willing to know, obey, and ſubmit to his will in all things g, as the Angels do in heaven h.

g *Pſal.* 67. throughout.

Pſal. 119. 36. Encline my heart unto thy teſtimonies, and not to covetouſneſs. *Mat.* 26. 39. And he went a little farther, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible let this cup paſs from me; nevertheleſs, not as I will, but as thou wilt. 2*Sam.* 15. 15. And the King ſaid unto *Zadock*, Carry back the Ark of God into the City, If I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitation?—*Job.* 1. 21. And ſaid, Naked came I out of my Mothers womb, and naked ſhall I return thither; the Lord gave and the Lord hath taken way, Bleſſed be the name of the Lord. h *Pſal.* 103. 20, 21. Bleſs the Lord ye his Angels that excel in ſtrength, and do his commandments, hearkning unto the voice of his word. V. 21. Bleſs the Lord all ye his hoſts, ye miniſters of his, that do his pleaſure.

Q. *What do we Pray for in the Fourth Petition?*

A. In the Fourth Petition, (which is, *Give us this day our daily bread* i.) we pray, That of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy

i *Mat.* 6. 11.

enjoy his bleſſing with them k. k *Prov.* 30. 8, 9. Remove far from me vanity and lies, give me neither poverty, nor riches: feed me with food convenient for me. V. 9.] Leſt I be full, and deny thee, and ſay, who is the Lord? and leſt I be poor, and ſteal, and take the name of my God in vain. *Gen.* 28. 20. And Jacob vowed a vow, ſaying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on. 1 *Tim.* 1. 4, 5. For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving. V. 5.] For it is ſanctified by the word of God, and prayer,

Q. *What do we pray for in the Fifth Petition?*

A. In the Fifth Petition, which is, [*and forgive us our debts as we forgive our debtors* l,] we pray that God for Chriſts ſake ſhould freely pardon all our ſins m, which we are the rather encouraged to ask, becauſe by his grace we are enabled from the heart to forgive others n.

l *Mat* 6. 12.

m *Pſal.* 51. 1, 2, 7, 6. Have mercy upon me, O God, according to thy loving kindneſs, according unto the multitude of thy tender mercies blot out my tranſgreſſions. V. 2.] Waſh me throughly from mine

mine iniquity, and cleanſe me from my ſin. V.7.] Purge me with hyſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. V.9.] Hide thy face from my ſins, and blot out all mine iniquities *Dan.* 9. 17, 18, 19. Now therefore our God, hear thou the prayer of thy ſervant, and his ſupplication V. 19. O Lord hear, O Lord forgive for thine own ſake. n *Luk.* 11. 4. And forgive us our ſins; for we alſo forgive every one that is indebted to us. *Mat.* 18. 35. So likewiſe ſhall my heavenly Father do alſo to you, if ye from your hearts forgive not every one his brother their treſpaſſes.

Q. *What do we pray for in the Sixth Petition?*

A. In the Sixth Petition, [which is, *And lead us not into temptation, but deliver us from evil* o,] we pray, that God would either keep us from being tempted to ſin p, or ſupport and deliver us, when we are tempted q.

o *Mat.* 6. 13.

p *Mat.* 26. 41 Watch and pray, that ye enter not into temptation; the ſpirit indeed is willing, but the fleſh is weak.

q 2 *Cor.* 12 8. For this thing I beſought the Lord thrice, that it might depart from me.

Q. *What doth the Concluſion of the Lords Prayer teach us?*

A. The

A. The Conclusion of the Lords Prayer, [which is, *For thine is the Kingdom, the power and the glory for ever, Amen* [r],] teacheth us to take our encouragement in prayer from God only [s], and in our prayers to praise him, ascribing Kingdom, power and glory to him [t]: And in testimony of our desire and assurance to be heard, we say, *Amen* [u]. Mat. 6. 17.

[s] Dan. 9. 4---7, 8, 9.---16, 17, 8, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him and keep his Commandments — V. 17.] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of *Judah*, and to the Inhabitants of *Jerusalem*, and unto all *Israel*, that are near, and that are far off, thorow all the countries whither thou hast driven them, because of their trespass, that they have trespassed against thee. V. 8. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. V. 9. To the Lord our God belongs mercies, and forgivenesses, though we have rebelled against him — V. 16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City *Jerusalem*, thy holy mountain, because for our sins, and for

the iniquities of our Fathers, *Jeruſalem* and thy people are become a reproach to all that are about us. V. 17.] Now, therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon the Sanctuary that is deſolate, for the Lords ſake. V. 18.] O my God, encline thine ear, and hear; open thine eyes and behold our deſolation, and the City that is called by thy Name; for we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies. V. 19.] O Lord, hear, O Lord forgive, O Lord hearken and do; defer not for thine own ſake, O my God; for thy City and thy people are called by thy Name. t 1 *Chr.* 29. 10, 11, 12, 13. Wherefore *David* bleſſed the Lord before all the congregation, and *David* ſaid, Bleſſed be thou Lord God of *Iſrael*, our Father for ever. V. 11.] Thine O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty; for all that is in the heavens, and in the earth is thine: thine is the Kingdom, O Lord, and thou art exalted as head above all. V. 12.] Both riches and honours come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all. V. 13.] Now therefore, our God, we thank thee, and praiſe thy glorious name u 2 *Cor.* 14. 16. Elſe when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned ſay *Amen* at the giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? *Rev.* 22. 20, 21. He which teſtifieth theſe things, ſaith, Surely I come quickly. *Amen.* Even ſo come Lord Jeſus. V. 21. The grace of our Lord Jeſus Chriſt be with you all. *AMEN.*

The

The Ten

COMMANDMENTS

EXODUS XX.

GOD ſpake all theſe words, ſaying, I am the LORD thy God, which have brought thee out of the Land of Egypt, out of the houſe of Bondage.

I. Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the LORD thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation

of them that hate me: and shewing mercy unto thousands of them that love me, and keep my Commandments.

III Thou shalt not take the name of the LORD thy God in vain. For the LORD will not hold him guiltless that taketh his name in vain.

IV Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V Honour thy father and thy mother: that thy days may be

long

long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill

VII. Thou shalt not commit adultery

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

The

THE LORDS PRAYER.

Matth. 6.

OUr Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, thy will be done on Earth, as it is in Heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever. Amen.

The *CREED.*

I BELIEVE *in God the Father Almighty, Maker of heaven and earth: And in Jesus*

Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, *suffered under* Pontius Pilate, *was crucified, dead and buried, he descended into Hell* *, *the third day he rose again from the dead, he ascended into Heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I Believe in the holy Ghost: the holy Catholick Church, the Communion of Saints, the forgiveness of Sins, the resurrection of the body, and the life everlasting.* Amen.

* *i. e.* Continued in the state of the dead, and under the power of death, till the third day.

So

SO much of every Queſtion both in the Larger and Shorter Catechiſm, is repeated in the Anſwer, as maketh every Anſwer an entire Propoſition, or ſentence in it ſelf: to the end the Learner may further improve it upon all occaſions, for his encreaſe in knowledg and piety, even out of the courſe

courſe of catechiſing, as well as in it.

And albeit the ſubſtance of the doctrine compriſed in that Abridgement commonly called, *The Apoſtles Creed*, be fully ſet forth in each of the catechiſms, ſo as there is no neceſſity of inſerting the Creed it ſelf, yet it is here annexed, not as though it were compoſed by the

the Apoſtles, or ought to be eſteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer, (much leſs a Prayer, as ignorent people have been apt to make both it and the Decalogue) but becauſe it is a brief ſum of the Chriſtian faith, agreeable to the Word of God, and anciently received in the

the Churches of Christ.

Cornelius Burges Prolocutor pro tempore.
Henry Roborough Scriba.
Adoniram Byfield, Scriba.

FINIS.